

THE KOREA MISSION FIELD



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ITINERATING NUMBER

LEADING ARTICLES:

The Itineration Outfit.

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The Auto for Itinerating.

H. H. Henderson.

The Motor-cycle and the Itinerant.

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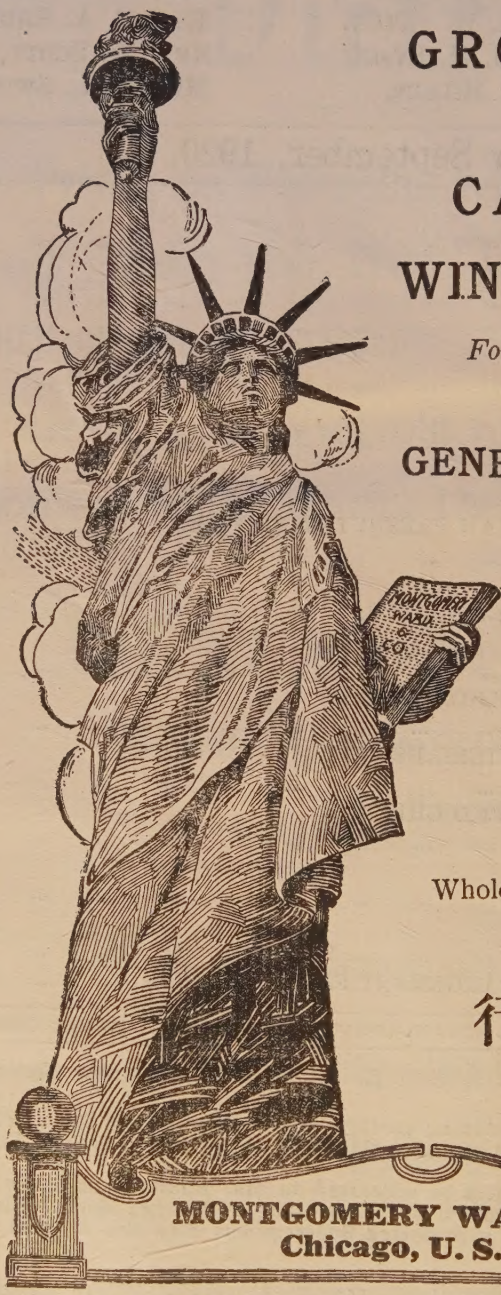
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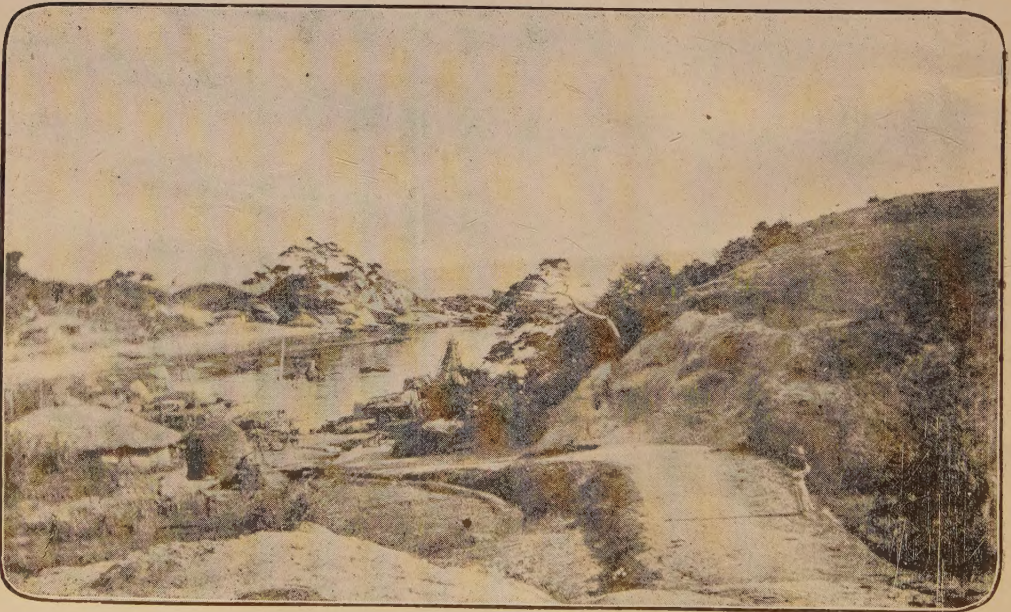
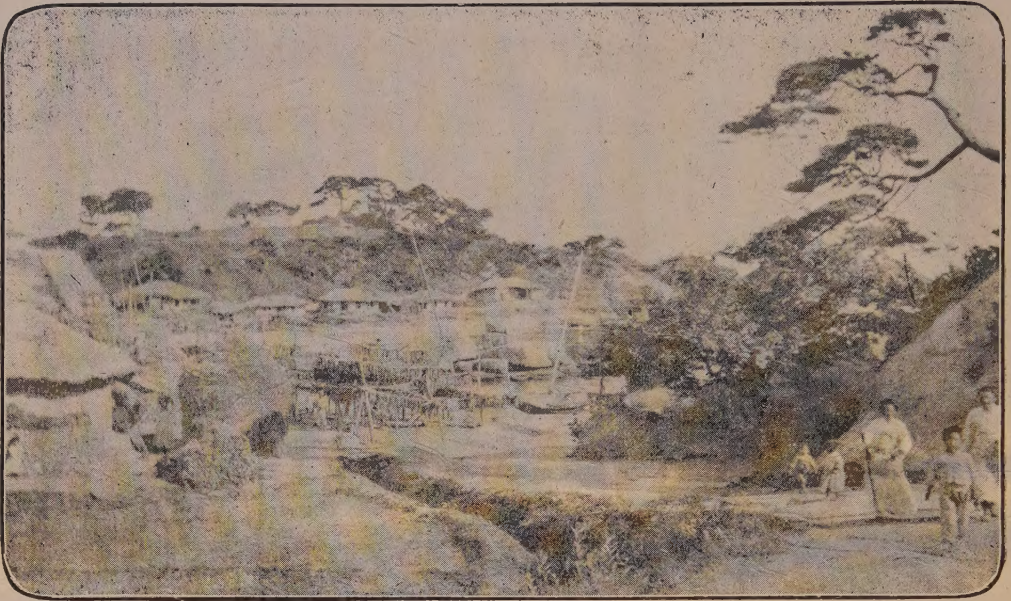
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THE KOREA MISSION FIELD

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VOL. XVI.

SEPTEMBER, 1920

No. 9

Editorial.

An Ideal Summer Resort.

Wonsan Beach is located five miles south of the city of Wonsan and one hundred and fifty miles north of Seoul on the eastern coast of Korea beside the great sea. On the south, west and north, in the near distance, forest-clad, empurpled mountains rise, bank on bank, with modest pine forests intervening. The Beach settlement of forty cottages, including a store, hotel and auditorium, is flanked on the east by a spacious bay having a peerless beach, and dotted by numerous islands reminding one of "The Thousand Islands" of the St. Lawrence river. All this, easily accessible by rail from the north and from the south, leaves little to be desired in Wonsan Beach as a resort.

Its Frequenters.

Hither tired and jaded missionaries have come in increasing numbers during the past six years; escaping the semi-tropical heat of July and August that they may be revived, reinforced in an all around fashion, for the furtherance of the work to which they were sent. The natural attractions of this Beach are greatly enhanced by the personnel of its frequenters. Here gather not only representatives of the different missions in Korea, some of whom have never met before, but missionaries are present from other lands, especially from great China, and constituent friends from the ends of the earth as well, so that this resort is emphatically cosmopolitan. International conditions and world phases of mission enterprise can in no way be more quickly and intelligently understood than by personal intercourse; through conversation, lectures, debates, exchange of books and papers, fellowship in sports and in prayer and worship on the Beach or during excursions by land or sea, therefore Wonsan Beach providing these facilities is a very attractive place.

The Bible Conference.

A work devoted to a Bible Conference, conducted by some distinguished Christian from abroad, has been usual every summer. This year we expected to be led by Dr. Dosker of Kentucky, U. S. A., but for some reason the arrangement fell through, so that the alternative presented was either to have no conference at all this summer or else one conducted and carried through by local or Beach leaders. Humility was thus forced to the front, in consequence of which our Lord made good His promise to the humble, reinforcing us by His Spirit so that our Bible Conference this year was helpful indeed.

"Prayer and Revival."

This was adopted as the watchword of "THE KOREA MISSION FIELD" for 1920, and a "Covenant of Prayer," pledging its members to pray daily for an outpouring of the Holy Spirit

upon Korea and upon the world, was launched in January. At present there is an enrollment of nearly one hundred members, and missionaries outside this circle are also engaged in prayer for the same object. In addition to these many dear friends in the homelands have co-operated; and finally, the Koreans, as a church gave themselves to prayer. Korean relatives and friends of those arrested in connection with the Independence Movement prayed much and earnestly for their imprisoned friends, which included the very flower of the Korean Church, while the incarcerated church members gave themselves to prayer in a truly marvelous fashion, reenacting, to some extent, the faith and fortitude, with works following, which are recited in the Acts of the Apostles.

Revival in Prison.

As Paul and Silas "prayed and sang praises to God in prison so that the prisoners heard them" so has it been in Korea. Moreover, the praying, in many instances, has been followed up by indefatigable personal work. In one instance a Korean pastor found himself imprisoned in a small room with eleven non-Christian prisoners. These twelve men read through the entire Bible and committed to memory the sermon on the mount, with the result that the entire eleven men became truly converted; not only men who prayed but who also gave themselves successfully "to the ministry of the word."—Men on trial, like Paul, have actually assured their guards who reproved them "I would you were altogether such as I am except these bonds."

The Present Revival.

As a result of all this a wide spread revival has already started among the Koreans. Their sorrows and sufferings have been so blessed to them that they have developed during the past year toward real manhood more than would have been possible, probably, in ten years of ordinary experience. They are wonderfully awake and alert. Realizing that one of their greatest needs is a manhood possible only through education, they are stampeding toward the schools. Better still, more than half persuaded that they need more than even the schools can give, yes, that they need help from every available quarter, they are thronging into the churches. It is evident that a great revival among the Koreans has started in this land. One of its distinguishing characteristics is that the young men are in the van, bands of whom, at this time are traversing the Peninsula, at their own charges proclaiming to their unbelieving fellow countrymen the everlasting Gospel of our Lord Jesus Christ.

How Can We Help?

The question emerges, "How is the missionary force in Korea, strangely depleted by death and withdrawals through ill-health, and depressed by the failure of hoped for reinforcements, to adequately handle and successfully lead this tremendous movement? The Korean, through his sorrows and sufferings during the past year, could only cast himself on God. This he did, and experienced the pressure of the everlasting arms which embraced him, kindling new faith and fresh courage. Can the missionaries furnish the needed leadership, though they have lacked the comfort of God through the ministry of suffering vouchsafed the Koreans? The burden of our recent week of conference and prayer at Wonsan Beach was that our missionaries might be adequately equipped spiritually to become leaders and not hinderers of this transcendent movement. We look to our homeland friends to become "laborers together in prayer" with us, that this wonderful Korean people, prone to religion, and so strategically placed in the Orient, may be so led by the Holy Spirit through the missionaries (or by somebody else) that the gospel of the blessed God may soon be fully preached through all these regions to the glory of our ineffable God Who is the Father of us all.

The Itineration Outfit.

BY F. S. MILLER.

Schedules. It is best to let the churches know, a week or so ahead, on what day you plan to teach them so they can notify the people who reside some distance from the church, or some will feel keenly disappointed that the missionary has come and gone and baby was not baptized. On the other hand, if you undertake to travel by an arranged and announced schedule, when you reach the church that has the extra hard problems, you will have to work till midnight and will be in no condition to rise at daybreak in order to make your next appointment, whereat you will also have to work up till midnight. If one has no set schedule one can follow the Spirit's guidance and tarry a day or two wherever you find He needs you. Besides rainy days may come when keeping to the schedule requires wading through mud or slush in clothing frozen stiff, perhaps, which is all right for you with your water-proofs but is hard on your Korean collaborators dressed in cotton. One must not take too much credit to himself for the sufferings of his underlings, since we are not military officers. Be sure you are the greatest martyr on the trip.

Packing up. Have a list of all you need on a trip written on a card and attached to your button hole, while you pack. Also have in Korean a list, tacked to the kitchen cupboard door, of those articles for which you expect your boy to be responsible.

Boxes. Have the lids of your boxes loose so they can be laid reversed on the floor as trays, Korean mattings are very unclean. Allow nothing from your food boxes to be laid on the floor. Two small boxes are needed for food and utensils. Some like divisions and trays in them; but though convenient they greatly diminish the capacity. For your personal baggage use a telescope, the lid of which will be useable under a Korean table on end as a candle stand or tea table. In cold weather

stand the cover on end and put your feet and knees inside when you have a warm desk.

Pack your details in bags of various colors and have a dust proof one for shoes and rubbers. Use a drill toilet case that can be hung on the wall.

Bed and Bedding. Line a "Gold Medal" cot with canton flannel that hangs two or three inches below the duck and is sewed airtight on all edges. Protect your host's floor coverings by putting something under the legs of the cot. If cold weather, ask for a few handfuls of dry straw to spread under your thin cotton mattress. Newspapers and extra clothing spread beneath you will add to your warmth. It is usually cold from beneath that keeps us awake.

If you have a comfort sewed to your thin mattress all the way around except at the top and two feet down the right side and leaving a small hole at the foot, you have a very useable bed-bag into which you can draw your blankets by inserting your hand into the hole at the foot. Insects will die of heart break and starvation before they find you, too. Give them a warm reception with a gas attack from an ever present gun carried in one corner of your pillow slip. The other corner will hold a right handkerchief and a metal match box. Good Japanese insect powder can be bought in almost any market place.

Clothing. Itineration in winter is not so bad if we can only keep warm. Americans, having been raised as hothouse plants, do not know how to dress warm enough. Keep putting on clothing till you feel and look like an Eskimo, if necessary to keep you warm.

Dress warm enough at night to be able to sleep with your door open. A suit of sleeping clothes made from an old blanket enables you to travel with one blanket less and is lighter and warmer, an old overcoat or a sweater is useful at night. A hot water bottle helps you

to get sleep an hour earlier after you return from a cold church with icicle toes. Buy a load of wood if your hosts do not keep your room warm. Newspapers inside clothing and shoes help out in emergencies. When you return home do not shed off so suddenly that you catch cold. Have some extra clothing to change to when you come in soaked. Do not forget to give your boy a blanket, too.

Carriers. How carry all this? Two coolies or one pack animal can do it, the writer prefers two Christian coolies who will preach and give out leaflets as they go. A donkey, with his braying apparatus extracted, would be ideal. For a donkey never forgets a road to a place where he has been fed. In another man's circuit, his automatic donkey carried me to a place where there used to be a church and gave me a chance to tell the ex-professors that even the donkey thought there ought to be a church there now, and they agreed with the donkey.

A cow is dangerous to your food boxes. Just one experience; she heard something rattle in a box and started to run; the faster she galloped the more the rattle. Where the bank was ten feet high the load went over to the lower side and the cow followed. We gently raised her from the boxes and turned her feet downward. When we reached the church we found she was a prestidigitator and had put the jam in the coffee can and the coffee in the jam can. We were sorry she had not put herself in the corned beef can.

If not in the mountains a bicycle is best in fall and spring, for the narrow roads that lead to most churches. A motorcycle or Smith wheel will reach only churches on the main roads or perhaps the hospital. Riding on the pack may be all right for men, if gymnasts. The writer has been thrown N., E., S., and W., sometimes into streams, once sliding down the horse's tail, head first. Even men are helplessly at the mercy of a squealing, kicking, biting, beast of prey, and there ought to be a law against women being placed in that predicament. If a woman must ride a pack she

should have the low chair back the Koreans use for their women and the *mapoo* should never let go of the latter, unless he wants a smoke.

Food You can, at most market places, obtain grandfather beef that is edible if you purchase surloin or tenderloin—which Korean butchers cut out and sell separately (*tung sim* and *yang sim*). Chickens and eggs can be bought anywhere. Teach your boy to buy only unambitious ones—that lie *on their sides* in water. The most prompt inhabitant of Korea is the hen, she generally lays ten days too soon. Change your diet as little as possible if you want to do your best work and do it longest. Let your Koreans know you do not eat Korean food and they will not entice you. There are better ways in which you can die for them; smooth over their disappointment by accepting a chicken or string of eggs. Some cooks will help you eat them.

When you have to eat a Korean meal ask for a small bowl of the wet rice at the edge of the kettle before it is all stirred together. In that way you get better cooked rice and get it before the landlady stirs in the secondhand rice left in the bowls last meal. If you have to use an inn spoon have it scoured with ashes first and see that it and the bowl are not wiped on the cook's apron that has been lying on the earthen floor as she squatted before her fire. The spoon and bowl may have been used by a leper, last meal. You might dig what Koreans call a "fox's cave" in the middle.

Like a soldier, carry an emergency lunch in your pocket—at least dried fruit or chocolate. Avoid irregularity in meals as much as you can, it will not add any stars to your crown though it may hasten your acquisition of it.

The *kimchi* (sour kraut) we all love so is full of germs and eggs looking for incubators. If you must eat *kimchi* have it cleanly prepared at home from your own garden. Prepare vegetable soup, baked beans and meat at home—as much as you can eat before it spoils. The dryer the baked beans the longer they keep. Teach your cook to reboil food before it

spoils, if you can. Take fresh fruit, vegetables and some bacon and cheese. Canned fruit is heavy and pays only on short trips, but dried fruit is easy to carry and good if soaked twelve hours before cooking. Peanut and cow's butter, canned soups that have body, canned vegetables, beans, and meats are standbys, but obtain only the best varieties.

If you run out of bread on long trips you can bake biscuit from flour and baking powder all ready mixed and salted before starting. Have a tightly fitting lid for your skillet and place most of your charcoal fire on the lid and a little under the skillet. A small bake pan with tightly fitting lid is better still. Add eggs and sugar to the batter and you have a desert fit for a missionary.

You can often buy buckwheat flour and sometimes honey and obtain yeast or, easier still, make good fried mush of hulled millet. Korean "black candy" melted down makes most nutritious syrup. Korean soy beans, when soaked twelve hours and boiled slowly twelve hours are the most nourishing bean nature has supplied, and they are tasty, too. The various kinds of sea-weed, dipped in oil and toasted enough to kill all germs, are very appetizing.

Water. If you have to drink water at a Korean house or inn see it boil. Almost any inn keeper's wife will boil two bowls for five sen. Learn to drink it hot or even luke warm, it enters the system all the quicker. Carry a water bottle, a small galvanized basin for dishes and a larger one for your toilet. Do not use Korean basins, they are put to filthy uses.

Medicine. Carry a medicine case selected by your physician to fit your particular needs but do not let the Koreans know you have it.

Light. Kerosine oil in itinerating boxes gives a monotonous flavor to food, so candles do better. Use pure parafine ones, others smoke. Burn two at a time—more light and less flicker. Montgomery Ward sells useable candle shades. However, a lantern is very useful in night travel and even in the room and makes a good heater when set under your

chair. It can be carried tied to the leg of your jiggy (carrying rack) so as not to oil your load.

Stoves. A small blue flame oil cooking stove is the best, as you can have your cooking done in the room in cold weather and it heats more quickly than charcoal. Carry it in a five pound cracker can under your load. An alcohol lamp, using solid alcohol, in your telescope will be useful in emergencies. If you depend on charcoal you usually have to carry a supply with you. A little tea kettle, a skillet, a toaster, and a double kettle will do for your cooking.

Waterproofs. Have an oil cover for each load and a cape or umbrella for your boy and one yourself. Thus prepared you can start out on very doubtful days. In warm weather take a mosquito net and fly swatter, the latter may not visibly decrease the fly population of Korea, but it quiets the natural irritation which ceaseless pestering finally produces in even somewhat sanctified souls. It also improves one's language by avoidance.

Reading Matter. One craves something to take the place of English table conversation when traveling alone. So lay by a stock of pages cut from magazines and papers you have not time to read when it would be impolite to read at the table. Put a bundle in your load and carry one or two in your pocket to read and throw away. They increase one's patience when the coolies are slow or meals are late. If you are heartless enough you can take the backs off your larger books, separate the contents into folios and carry a few pages at a time in a large spectacle case. After reading, working and digesting you can have them rebound. The scribe has never had courage to do this, though, it is too much like skinning the baby.

Finally. Let us bear in mind that as we itinerate we are walking advertizements of Jesus. "Sandwich men" we might be called at home, but here: "Jesus men." Koreans look upon a Westerner's display of anger a good deal as he looks upon the antics of a drunk man. When we are impatient they

cannot understand what we are making all this fuss about. "What is the use of going to Wonsan in a day when you can get there just as well in five," a Korean said to Dr. Gale, when railroads were first being discussed, that is the East, so be patient and save your gray matter for better uses.

If you occupy a room in an inn pay for it as for the rice you did not eat, for you occupied as much room as four Korean boarders. Respect the floor coverings in Korean houses and inns as you do your chairs and safes. Gentlemen do not put their feet on other people's chairs. Even though the Koreans politely tell you it is all right just as politely take off your shoes or turn back the matting just inside the door.

By the way, there is nothing so hard on table manners as eating by yourself, for weeks at a time, off a tray. One has to watch his manners or when he comes home—well, little needles have big eyes.

Try to have every one you meet on the road reached with the gospel message. Set a good example to your Korean collaborators in this, their inspiration will not rise higher than its source. Think: "This may be the only chance this soul will have to hear of the way of salvation." If you have time for nothing else give a leaflet with a word of explanation.

Keep a supply of them on the *outside* of your load, where all can reach them.

Do not allow too much familiarity and ill-mannered "sightseeing," we are here to teach good manners also. Women should insist on the same protection and regard for their sex that is allowed pure Korean women. If they act as modestly as Korean women they are apt to receive it. Teach the Koreans that Westerners, also, afford proper seclusion to women. Some of them think we have no *nai woi pung-sok* (custom of distinguishing the sexes), they may have seen some bathing suits.

Carry a note book—I am not writing about your particular line of work—in which to dot down brief outlines of future articles for the home base. Carry your camera if you have time for one, but do not photograph women and girls without permission. A gun interferes too much with wayside evangelistic work.

See that your boy does not impose on the women and make him clean up his dirt. Take care that no oppressions are committed in your name.

When you begin to be irritated by the constant close proximity of Koreans *et al.* and find yourself unable to let your light shine to advantage, you had better go home; clean your wick and chimney and refill your bowl.

The Auto for Itinerating.

BY HAROLD H. HENDERSON

TODAY

A missionary in corduroy and heavy boots is slowly making his way up the road on his bicycle followed by his cook and the helper, who in turn are followed by two coolies with bedding and food on their backs. If he had been alone he could have made better time, but it is useless to go ahead of his supplies and it is particularly useless to go ahead of the helper who has care of these churches which they are visiting. The road ahead lies over a high rocky pass. There is a good broad road

that goes around the mountains but, since that way is twice as far, to go up and over is easier than to go around. When the road becomes too steep and rough for riding, our friend gets off and pushes his wheel to the top (an hour's climb), where he sits and waits for the coolies to catch up. In the valley on the other side there is a broad shallow river where with the wheel on his shoulder the traveler crosses on the stepping stones. The Koreans laughingly say, "Sometimes the pastor rides his wheel and sometimes the

wheel rides him." After a half day's hard travel a church is reached and the missionary's real work begins. All the time and strength that goes into traveling is considered but incidental, and it should be so considered. But when incidentals use up too large a portion of time and strength, a low-percent of efficiency is the result. As much of the missionary's strength as possible should be saved for his real work, the work of advising, exhorting, examining, encouraging, disciplining, and training the churches under his care, leading them to the point where they will be able to care for themselves.

TOMORROW

An auto comes bounding over the road with a honk of the horn that scatters pigs and chickens, and dogs and children in all directions. A missionary dressed in a neat gray suit sits at the wheel, while his cook, a bright young fellow sitting at his side takes pointers on the handling of the machine. The helper occupies the back seat. It is just nine-thirty when the machine draws up at the side of the road where a trail branches off to the right. Here the missionary and the helper unhook their bicycles from the racks where they have been strapped and proceed back into the hills 3 miles to a little church where they hold examinations for baptism and catechuminate, and conferences with the church officers, after which they conduct a service of worship, including the administration of the sacraments. After lunch is served there is time for a few minutes of social converse, followed by a few minutes of united prayer, after which the itinerators return to the auto. The cook has a cup of hot chocolate all ready for the missionary, who drinks and is refreshed. At two-thirty they pass a little chapel (*kido sil*) where they stop for half an hour and give much encouragement to this group which is soon to become a church. At four o'clock they reach one of the larger churches where they hold all the examinations before dinner and have service in the evening. In setting up for the night a clean sheltered spot near

the church is selected and the cook takes charge of making camp. A large tarpaulin is thrown over the auto and staked down all around making a neat tent which contains a door and a window that can be used at convenience. From the food box fastened on the back of the machine a selection is made and dinner is prepared on the oil stove. This food box itself is a work of art, all pans and dishes being made to fit within each other,—a place for everything and everything in its place. With a little planning provisions for a week or ten days can be stored here. A little table hung over the back of the front seat makes a very cosy place to eat.

After dinner the table is cleared away and the back of the front seat, which had been cut and hinged, is laid back, thus making a nice upholstered bed, which, when covered with a pad and several blankets, is very inviting indeed after a strenuous day. With the storm curtains in place and with the tent about it all, this auto bed-room is quite comfortable even in cold weather.

Such in vision is possibly a more efficient way of itinerating at least in the neighborhood of Taiku. It means a saving in the time and strength of the itinerator, which is lost by the cruder means of travel at present in vogue. Taiku missionaries on looking over the field have come to the realization that an auto will carry one up to the door of a great many of the churches and within 3 miles of practically all of them. The itinerating auto herewith described is similar to one that was designed and used by a Sunday School missionary in Western Washington, with which he covers efficiently a district one hundred miles square, a district that before had required the services of three men.

His machine (a Ford, 1913 model) was equipped in various ways to secure comfort and economy. He installed an extra gasoline tank in which he carried his gasoline, filling the regular tank with distillate which burns just as well in a hot engine and costs just half. The gasoline he used only for starting. He had

his coal oil tank also connected up with the engine, and he said it was many a mile he had gone on kerosene until he could obtain more gas. This is an advantage of using the Ford car: you can feed it most anything and it will go most anywhere that has a road broad enough to get its four wheels on. Perhaps the light Overland Four would be just as good and it surely would be more comfortable. Nevertheless it has not been put through the tests of endurance and hard usage that have proved the value of the Ford on country and mountain roads.

The Sunday School missionary originator of this itinerating auto also made arrangement

for the taking of his wife and daughter with him. A number of bamboo poles tied together by ropes were placed on the cross bars fastened half way between the seats and the top. On this he made a bed for himself while his wife and daughter slept below on the cushions. This was comfortable sleeping though it made rather crowded living quarters.

This machine that I saw in America was a suggestion to me as perhaps this description of it may be a suggestion to you, and the comfort and usefulness of the itinerating auto will be limited only by the ingenuity and experience of those in country work.

The Motorcycle and the Itinerant

BY VICTOR H. WACHS,

"Sure and it's Oi that's the first in the fayld and the last to lave it." This Irishman's recommendation for a pension expresses what I believe to be the "rayson" that I am asked by the editor of the "K. M. F." to champion the cause of the motorcycle. Since the day six years ago when I began to travel the trails of North Pyeng An province with my little one lunger single speed H-D there has been an evolution going on in this land of leisure that amounts almost to revolution. Then my colleagues tried to puncture my enthusiasm by calling my attention to all manner of difficulties supposedly insurmountable by a motorcycle; today these same colleagues are patching punctures of their own. However not many of them were,—shall I say game enough, or, as they would prefer it—foolhardy enough to follow my example and take unto themselves one lunger single geared motorcycles. They will never know what they have missed. Think of the thrilling tales that they might have had to tell to their grandchildren! You who waited for the appearance of the three speed-twin and the side-car may think that your patience has been rewarded, but take it from me, you missed something. Statistics are not available

but I have a conviction that early marriages are the most successful; at any rate all the romance, most of the humor, and much of pleasure of itinerating in Korea for me is to be found in memories of the experiences I had with the little old one lunger. My relation with my second machine, a twin lunger with a side-car, were not so pleasant, and those of this same machine and its second owner were altogether disappointing. However I am again riding a machine of the same make and it is doing its best to redeem the reputation of its tribe, and to give the lie to the old saying, "the only good Indian is a dead Indian." It all depends on where that dead Indian is whether he is any good or not. I can testify that a dead Indian (motorcycle) fifty miles away from home is a tremendous liability, but a good live one under you when the day's work is done and your face is turned toward home, a real bed and a rocking chair is a genuine lease on new life.

So much by way of introduction. Now I am not going to repeat the stories of collisions with dogs, donkeys, and dummies, nor am I going to add to that list. Either the aforementioned have better sense than they used

to have, or yours truly has better sense, or it may be that such stunts have become so common among our fraternity that they have lost their novelty, and hence their charm for me. At any rate I am not having many "experiences" nowadays, and seriously, I believe the reason for this is the fact that the present day machine can be handled so much more easily and efficiently than those of the pioneer days. Add to this the fact that I am now in a district where the majority of the churches can be reached on well graded roads, and you will forgive me for speeding a bit once in a while just to keep my blood in circulation and keep me from getting fliveritis, a disease to which so many of my fellow itinerators have succumbed. I no longer have to defend the motorcycle against the conservative who swears by species equidae (long or short eared) but it is the fellow who thinks he is progressive because he has sold his side-car outfit and gone and invested or gotten some good friend in U. S. A. to invest for him in one of those ubiquitous products of American quantity methods of production that are known by such endearing names as Emry, Lizzie and Fodu, that now twits me with being out of date. Out of date you may say, but the motorcycle is not behind time. Not even an Underwater Four, a Hub, a Benjamin Air cooled, or a Treeland sensible six can annihilate time any better than a Power plus. But why should a missionary want such great speed? You ask. Why should he? let it go at that, and consider some real objections to the motorcycle as a missionary mount. There are but two that I am willing to admit. The first it is not fool-proof, but neither is the missionary body, else this would be no great objection. The great motor power and speed as compared to the weight of the machine of necessity increases the possibility of breakage when such a machine falls into the hands of one who does not appreciate its limitations. Then too standardization of parts has not proceeded as far in the manufacture of motorcycles as it has in at least one make of

automobile, this means that the rider must be possessed of a bit of the prophetic gift if he has the proper spare parts on hand at the critical moment. By the way, this is a gift to be coveted by the itinerant.

The second valid objection to the motorcycle is that it is dirty. The rider is where he gets the dust and the splash of the road and the oil from the machine. There is nothing for this except to dress according to our work. For some, this is a greater hardship than for others. The personal equation enters in here. Some men are comfortable in overalls and others prefer to keep the crease in their trousers. While it is possible to dress neatly and ride a motorcycle, it takes considerable effort, and the man who prizes his trousers is apt to become discouraged, while the other fellow soon presents the appearance of a rough neck.

Allied to this objection is the one that the rider of a motorcycle is exposed to the snows and cold winter and the rains of summer. Here again this is largely a question of personal fitness. For some the cold plunge or shower is an invigorating tonic, while for others it is a shock to which they would be unwise to submit themselves. For some of us the storm in our faces as we speed homeward adds zest to our task, while others should be protected by top and wind shield.

Over against these objections there are some things in favor of the motorcycle besides those afforded by the personal equation. In this day when H. C. L. has become such an ever present enemy of everybody except the vile profiteers, the question of cost per mile is a very vital one, and in view of an imminent gasoline famine, the socially minded person will not be content to use more of this precious fluid than he actually needs to get him to and from his work. If we figure on a basis of passenger miles, a fliver with five passenger's will break about even with a side-car with three, but what itinerating missionary is carrying his family or four helpers about with him on his country trips? There is a balance of one third to the good of the itinerating ac-

count of the man who chooses the three wheeler instead of the four wheeler, and this can be bettered by disconnecting the side-car, and enjoying the greater comfort of the two wheels.

As a spiritual descendant of John Wesley, who said "The world is my parish" the thing that appeals to me most about the motorcycle, is the way it makes it possible to live up to the traditions of the father of our Church. It is possible to go just anywhere the spirit sends you. I have heard of Christian groups being located in places that could not be reached by motorcycle, but there is not a group in either of the two districts that I have traveled, ex-

cept those located on islands, that has not had a good "sight-see" of some one of the three machines that I have introduced to trails. While the district I now travel gives me little reason to boast, one of the districts was a far flung battle line from the mountain range that bounds South Pyeng An on the east to the broad valleys of Taichun in North Pyeng An on the west. If some missionary reading this feels that he has churches of any considerable size which are not accessible by a motorcycle let him offer to come and help me in a Bible class next winter, and I will come and investigate, and get another good story for the next itinerating number.

Schools and Scholars

In the Canadian Presbyterian Field.

BY A. F. ROBB.

Boys' Schools.

When we first organized our Academy in Wonsan to meet the demands for more education of boys who had graduated from the primary school, young men came in from the country whose only preparation had been the study of Chinese in the old village schools. Geography and history extended the bounds of their world. Science and mathematics made the world they did know a new world to them, and from the Bible, day by day, they learned of God, Whom to know is life eternal.

Some incidents of those days remain with me yet. Said the teacher, "On the road north from Wonsan Munchon is 50 li from Wonsan and Kowon is 100 li from Wonsan, how far is Kowon from Munchon?" Said the Student, "Not having travelled that road, is it possible for me to know?" I remember the boy who was always asking questions the other boys didn't think of. He is a capable Christian doctor today. I remember the boy who was spanked by his fellow students for being lazy and not a credit to the school. He bore them no ill-will, saying he knew they

did it for his good. He has been a valued school teacher for some years. I remember the boy who came with a topknot and his fellows made him cut his hair. But even though relieved of that incubus he was unable to develop into a professional man, and after graduation he went back to the farm, where however he is a help to the local church. I remember the boy who was requested by the students' association to leave the school because of theft. The principal would have kept him in an effort to make a man of him; but he left. The last time I heard of him he was in jail for housebreaking. But perhaps the church may yet succeed where the school failed.

Last week the alumni of that school entertained the staff and the missionary ex-principals and teachers at supper and expressed their gratitude for their training. As we reviewed the list of graduates, doctors, teachers, merchants and farmers with church elders and deacons among them, we realized that our Academy, in spite of its poor equipment and inadequate funds, had reason to be proud of

its output during the ten years since we graduated our first class.

We have now three Boys' Academies at Wonsan, Hamheung and Yongjung. The latter has been recently opened to meet the needs of students in North Kando. The Korean Christians there have for some years supported a Boys' Academy at Chong Dong near Yongjung; but this has been closed by the Japanese authorities because they considered that there was too much political activity among the teachers and students.

In Songjin Boys' School the Higher Common School course is taught and we expect to advance the Hoiryung school to similar grade.

The Mission, so far, only plans to have two fully equipped Academies, one at Hamheung and one at Yongjung. We have as yet no manual training or self-help department in any of our schools; but we look forward to beginning such work after the coming of the educational men whom our Board has promised to send as soon as possible. So far our evangelistic men have had to take charge of the schools as well as of the churches.

In North and South Hamkyung Provinces our Boys' Primary schools number only 22; but in Kando where there are neither government schools nor restrictive regulations for private schools we have 60. The most of these are entirely supported by the Korean churches and they have an enrolment of about 2,000 pupils.

Girls' Schools.

While the Koreans have always been willing to support boys' schools they were at first unwilling to contribute toward the education of their girls. One of a new little group of Christians in a mountain village was teaching his daughter-in-law to read the Bible. His non-Christian neighbors were blaming him for introducing such upsetting ideas. "What will I tell them?" he asked. I could give him a number of reasons but he wanted one that would satisfy his neighbors. "Tell them" I said, "that if your daughter-in-law is educated as well as your son, you are more likely to

have a bright intelligent grandson." "Good," he said, "I'll tell them that." In the early days of our work the Christians were willing that their girls should learn to read the Bible but to give them an education something like their brothers was another strange Western fad. So the establishment of girls' schools was left to the missionaries. We maintain a girls' primary school on each of our five stations. At four of these the higher common school course is also taught. The school at Hamheung has begun Academy work. As Yongjung also we expect to open an Academy for girls as well as for boys until the time comes when in Korea also the boys and girls can study together. But that day is not yet, although the school-girls have astonished the nation by their development in the past few years. There are about 700 girls in our schools.

Higher Education.

Our Mission cooperates with others in supporting Chosen Christian College and Severance Medical College in Seoul and Union Presbyterian Theological Seminary in Pyengyang. We contribute one professor to each of the first two, and an associate professor to the Theological Seminary.

The following resolution was passed at our Council meeting a few days ago:—Whereas this council considers that there is more than sufficient scope in Korea, with its population of over seventeen million, for the two colleges now established; and whereas students from our Mission territory are attending both institutions, therefore resolved that we place on record our desire to cooperate with the other three Presbyterian Missions in maintaining the Union Christian College in Pyeng Yang and our desire that the six federated Missions cooperate in the support of the Chosen Christian College in Seoul in order that we may better plan to meet the needs of Christian educations for all Korea."

Outlook.

The outlook is hopeful. The primary aim of our schools has always been to give a

good education to our Christian boys and girls; though we have always received pupils from non-Christian homes as far as accommodation permitted. In the early days the church schools were the only schools giving a modern education. When Government schools were established after annexation the antichristian attitude of some Japanese principals and teachers made many of the Korean Christians consider it necessary to continue their church schools wherever possible. We are glad to hear the new Administration intends to discourage such an attitude among its teachers. If this is really done and if the Government will employ a fair percentage of Christian teachers instead of discriminating against them, then small and weak church schools can be discontinued and the church rely on its homes and Sunday schools for the education of its children.

We appreciate the rescinding by the present Administration of what we considered the unjust regulation that religion must not be taught even in private schools entirely support-

ed by church funds for the children of Christian parents.

In common with schools all over Korea our schools report a largely increased attendance this year. In the larger centres of population all the schools are crowded to capacity and we were obliged to refuse many applications for admission. Among the higher school students zeal for learning and zeal for the reputation for their school combine in requests for the best possible equipment and for fully qualified teachers. It has been especially difficult to satisfy the later demand this last year owing to the number of teachers who have been serving their country in the jails and penitentiaries. But this difficulty is only temporary. The federated missions, however, should either arrange for the training of our teachers or secure from the Government a change in the regulation by which only graduates of government schools can enter the Normal School. The building funds raised by the Forward Movement in our Canadian Church will enable us to provide better school buildings with better equipment on all our Stations

My Year's Work.

BY MARION E. HARTNESS.

The third year of language study is a period of transition in the life of a new missionary accompanied by new hopes and new despairs. On the one hand it is the last opportunity of getting established in the fundamentals of the language and on the other hand it is the one time for beginning work with the people. Should one neglect the continuous study and use every chance for becoming one with the people or should one lay aside the actual work until there is a better grasp of the language? Should one do the former there is the danger of always limping along with halting speech, while on the other hand every delay in beginning actual work may mean a golden opportunity lost. I have tried to use every chance for service that the Koreans have given me, though it often meant floundering in

the slough of despond because of lack of language. As language examinations approach I wonder if the committee will consider that a little less study in Genesis and a little more on letter writing would have been wise. Whatever the result of the fateful 19th of June I shall not regret having tried to teach Genesis.

I consider that physically I was well fitted for my year's work when fall began. Beside the rest at Sorai I had partaken of typhoid inoculations, a summer siege of flu, and a shake at malaria. These being all disposed of I was free to forget bodily ills for months.

My transfer to the Yun Dong church has proved a great blessing to me and I am indeed grateful for the assignment. I felt like the old darkey asked to change a five dollar bill,

mighty complimented at being asked to do things even though they were beyond my power. While working at Andong I had felt useless and realized that the people there had the same feeling about me. So the welcome I got at Yun Dong and the way in which I was made one of the congregation was a surprise and joy. I was asked to teach the Academy girls in the adult S. S., and did so for a month or so, but feeling that I was not holding their interest I exchanged it for a class of young married women whom I enjoy very much. In the primary school I have had a class of girls ten to twelve years of age all the year. One of our girls who is taking the kindergarten course at Ewha is helping me with this class. The church helper, who was S. S. superintendent, had developed a fine school. He was a live wire and always on the lookout for good ideas, and he used every effort toward building up a good primary department. His arrest and that of Mrs. Sih's daughter, who was leader in the girl's department of the school, was a real tragedy. The hope of any church is its S. S. so it is a real calamity that we have such a poor one.

The Women's Revival Society, of which I am president, has had a hard year because of illness, intense cold, and the arrest of the younger women, but it has held together and been a blessing. We have taken up old Testament history as our regular study. The classes in Unmun, singing, and Bible study methods were given up for lack of competent teachers. Several young women formerly uninterested in special Bible study have been interested through this society and two have entered Bible Institute as a result. We have had two weeks of special prayer which we hope may end in the revival so much needed. So far we have seen wonderful answers to prayer. Political conditions have been very hard on the church. The pastor's assistant, organist, president of the C. E., and five S. S. teachers have been in prison and most of them still are. One of the most active young women has gone to America and one of the

most zealous young men died of the flu. One of the elders has been unable to work for six months as he has never recovered from the flu. However I feel that among the women there is a depth of earnestness and zeal which promise revival and growth. There has been more interest in Bible classes and Institute than in former years.

I had hoped to make country work my chief business this year but due to epidemics, cold, and other things which kept the women from studying, I had only a month altogether. The first trip was to Tai Wun Li late in November. Mrs. Rhodes went with me on the trip but was too sick to stay more than two days. She taught the first day in spite of suffering and the women surely fell in love with her. Thirteen of us lived in the church, I occupied the little room on one end and the out of town women had the rest of the building. It was a regular Geneva conference with something doing all day from early morning prayers till the late evening Bible stories. After studying all morning we spent the afternoons in calling on the women who had not attended and succeeded in bringing most of them out. We also preached in heathen homes. It was during this class that I met the young woman who is now in training at the Bible school preparing to become my Bible woman. The results of the class are hard to tabulate: a woman led from formal religion to real joy in Christ, a few brought back from carelessness, others given a new vision of the wonder of God's Word, especially in the story of Ruth and the works of Paul.

Early in December I made a trip into Mr. Koon's territory. It was a real itinerating trip, walking from village to village, stopping at Christian homes to give a word of encouragement as we went, teaching a little in the villages where we stayed a few days. The district helper walked with us part of the time telling the special needs of each church, the temptations which the people were meeting, and what help they needed. Then he went ahead to prepare the churches for our

coming. Sometimes the loads were ahead, sometimes behind, usually we arrived so late that I was too tired to unpack and get supper. The Korean food always tasted good but it does not always agree with a foreign digestive apparatus. The remark that one can get a ricksha anywhere in the country is an empty tale. But being forced to walk is not without its advantages. We ate dinner one day with a Methodist woman who was almost the only Christian in that village. One evening we stopped at the poor little home of some discouraged Christians. They got a good supper for us and put my cot up among the grain sacks, hides, eggs and other stores. We cannot tell what result the word of prayer and Bible reading and the fact that the foreigner and Bible woman stopped in their home may have on the discouraged ones.

We visited one little group where a widow gives one room of her home for the church. I lived in this room and as it was on the street I had barely established myself before the windows were punched full of holes. Morning, noon, and night there were unnumbered spectators. One of the trials of the Orient in that of being a curiosity. I have a fellow feeling for the elephant at the zoo. At another place we lived in the home of an old man, the head of the only Christian family in the village. The first sound in the morning was family worship and the last at night was the voice of the old man reading the Bible out in the guest-room. Our third stop was at San Cham Ai where Mr. Koons came to perform a wedding ceremony. In his report of the wedding he failed to tell what a striking figure the officiating clergyman made. He wore motor leggings and had put on his leather mitts as foot warmers. The thumbs of these stuck at such angles as to make him look like some strange bird of passage. We were "boarded round" here and as the families were all related we partook of wedding *cooksu* for days. In each of these places our work was mostly that of strengthening the Christians and trying to bring in the backsliders. Many of the latter

came back and seemed to show real evidence of return to the faith. Our last stop was at Tong Chin where there was a weak, little church held in a bitterly cold, unheated house. We seemed to accomplished little here but after we left the Christians were asked to pray with a heathen woman who was said to be devil possessed. After twenty days the devil was cast out and the whole family converted. As a result the church has grown greatly in numbers and zeal and has prospects of becoming a strong center. Mr. Koons met us here with his motor-cycle and we came home 140 li in two hours, a trip which usually takes days. He was a most welcome arrival. The good lunch which Mrs. Koons sent will never be forgotten. After two weeks of boxed and canned food the real home-made things tasted pretty fine.

My last trip was made after much delay late in March to Sin San Li. I have never worked with more responsive women. They had not had a class for years, some of them had never studied, and they seemed so pathetically grateful for the little teaching we could give. I just wished that there were several of me and better than me just for country work.

I had fallen so completely in love with country work that I just grudged taking the time from it for city work. But after three months in city classes and institute I find them just as fascinating and fruitful a field. To have charge of the first class I ever taught was a good deal of a task, especially since I did not know of the appointment soon enough to get acquainted with and cooperate with the Koreans in charge. It was quite a successful ten days' class and showed promise of renewed spirit among the women. I taught the first half of Matthew and tried to keep a hand on things in general. In the Union city class held the first ten days in April I taught the last half of Genesis. We had about sixty Presbyterian women in this class and eighty in the March class. Perhaps the greatest joy of the year has been teaching Genesis six weeks in the Bible Institute. I was very happy in

that seven Yun Dong women attended the Institute; more than in years before. Two of them are bright young deacons who have every opportunity of using what they learn. Our first year class was a splendid one of alert young women who will become a great force in Seoul if they are really consecrated to the work. These girls have learned to study, to testify, to pray in public, and something about real service for others. It was a great privilege to work with Miss Marker, in fact, I have found through all the year that things have been made easier and happier by those with whom I have worked. Miss Wambold has made the way so plain and easy in city work, introducing me to the unaccustomed things, making way for me to attend Union committee meetings, and making me in every way feel at home in the new work. Mrs. Koons has furnished delicious lunches along the way and as delicious dinners to weary travellers returning home at night. Mrs. Underwood has sent a fur coat and other warm things into the far country to make the trip home more comfortable. Mrs. Rhodes has been a real fellow worker and companion in distress. Mr. Rhodes, Mr. Underwood, and Mr. Koons have made the country work more effective by careful announcement and preparation before my trips. They have given me a card catalogue of the women adherents of the churches to which I was to go. This is most wonderful arrangement with each woman catalogued in three ways so that you are bound to get her cornered somehow. First you get her own name which one in three women *may* recognize. Next you find her by her husband's name which a goodly number will recognize as their titles. And lastly you have them all listed by the eldest son's name and what Korean woman cannot answer to that! There is a possible exception. We found one believer not yet baptized so she had no name

of her own, her husband was known just as Kim, and her son—well, his name was Blackie and who would care to be known as the mother of the Black one?

In intervals between language study and teaching I have done a little house to house calling, a little visiting of the sick, have attended the first birthday party in honor of the first-born son and the *huan kap* in honor of the hoary elder, dressed the bride's hair and lent my shoes for the wedding, tried to comfort and help those whose loved ones are in prison and rejoiced with those released; a little bit of everything and not much of anything it seems to me.

It has been a year of many disappointments and sorrows, personal and among my friends. The loss of my splendid Bible woman has been a really great trouble. The arrest of our women school teachers beside being a loss to the school and church was a real personal sorrow. It has been a year of hopes deferred which made the heart sick but yet of desires fulfilled which are a tree of life. I have a splendid Bible woman in training, one who has been tried as by fire and proved and I hope she may become a tree of life to her Korean sisters. I have had two splendid teachers this year. The first left me to enter college and the last came to me from the "West Gate Seminary."

Two years ago a little woman back in America, whom I am said to resemble though I must admit the resemblance is only superficial, wrote to me, "I am glad you have been appointed to Seoul. I had hoped you would be. I predict that in less than two years you will be as thoroughly in love with Seoul and your work there as you have ever been with any work or place. Seoul will seem to you the biggest and best place on the map of the world." She was a true prophet.



The Missionary's Rewards.

BY HENRY M. BRUEN.

One day a sickly looking child came cautiously into the Foreigner's gate and looked interestedly at the house. It was just an ordinary thatched roof house but the man living in it, not the house, was the object of his search. Coming out suddenly at that moment I noticed the child and asked his name and invited him in. Thereafter he often dropped in, especially at meal-time, and watched me eat. I improved these occasions to get acquainted with the boy and he was soon one of the leaders in the little group of boys that followed me with my dog and gun after school hours, and could be found regularly in his place at a meeting of the neighborhood boys each Sunday. In fact he became my right-hand boy and assisted me in recruiting and in calling the roll on Sunday. In due time he was received into the church, and later was our physician's assistant in the Mission hospital. He was a good student and soon became proficient in both Japanese and English. When Dr. M. M. Null broke down in health he tried to take Kapsungi to America to educate him there, to take his place in the Mission medical work, but the restrictions were such that he never succeeded in securing his passport, although he had a letter from Dr. Null promising to see him through with his course in America. He was the head of the large sales department of the Severance Medical College and Hospital, where he had a very large acquaintance with the whole missionary body in Korea. He was one of the thirty-three signers of the declaration of Independence and as a result has been languishing in prison without trial and in solitary confinement and unable to see even his wife for more than a year.

Mrs. Pai was early left a widow with one little boy named Sukchu. After some years she married again an official in Seoul and Sukchu was taken to his grandmother's in Pyeng Yang. The old lady was a Christian and Suk-

chu soon became a Christian and later went to Seoul to school. In due time he was married but his step-father, finding with the change of administration that it was difficult to live in the capital, moved with his family to a large "Yangban" village in this province. It was here as a member of a small church that I first made Sukchu's acquaintance. He was then a very retiring, quiet, young man, with delicate features but was an excellent student and already with a good knowledge of the Japanese language. He next became deacon of the church and then I invited him to become my secretary, in which position he remained for several years, giving excellent satisfaction to me and a great friend of the family. A year ago several of my churches asked if I would release him to act as their helper. This I was glad to do as it was in the way of advancement. He is now much in demand as a revivalist and Bible teacher and is being sought after by a number of other churches. He has had one term at the Theological Seminary and gives every promise of being one of God's most useful servants.

"Halt" came the order and there before me was a line of small school children lined up along the road to greet the pastor as he preached. They, with their teacher, had walked two miles to meet me as I was coming to visit their church. After greeting the teacher, at another order the whole row of children bowed simultaneously and then swinging around marched off down the road ahead-while the teacher and I conversed together about the church and the church school. I had noticed that all the boys had their hair cut except the one at the head of the line and I inquired the reason. The teacher looked at me curiously, and said "Don't you know that student?" I confessed that I did not, whereupon he replied "that is Haisuni." I looked again to be sure I heard him aright, for Hai-

suni was a girl and this was a boys' school. But sure enough it was Haisuni even if she was dressed in boy's clothes. The teacher then hastened to explain that the father had no son and Haisuni was determined to have an education and as there was only a boys' school she attended but was so conspicuous in girl's clothes that she preferred to dress in boy's. I hardly approved of it but I could not help admiring her determination. In due time she graduated and came in to our Taiku Academy. Here she graduated with praise from all her teachers and among the graduat-

ing class of nine she was selected as the Principal's secretary. Later she married one of the most prominent men in the Presbytery and is now holding Bible classes as she is invited, while her husband is serving a two years' term in prison.

These instances could be multiplied but they serve to indicate what I consider the greatest reward of the missionary, seeing the development in individual character. It is our joy and crown to see the living Christ lay hold of, develop and use the lives of those who surrender to Him.

Annual Meeting of the Presbyterian Mission North.

BY W. J. ANDERSON.

The motto of the California Christian Endeavor Union for the past year has been, "Let's go." Although the Presbyterian Mission North did not select this as its motto during the Annual Meeting which was held in Seoul, June 20th to 30th, yet all through the entire session "Let's" was decidedly the spirit which pervaded the atmosphere. From every station, and particularly from the South in North Kyung Sang Province, came reports of a "movement in the tops of the mulberry trees." At no time since the great revival in 1907 has there been a greater opportunity for evangelistic effort. Great numbers of converted prisoners now coming out of jail and returning to their homes are turning all the enthusiasm which they once had for national freedom into spreading the gospel, so as a consequence many weak churches have taken on new life and here and there all over the entire country new groups are being started. If this energy and enthusiasm is not conserved and converted into real power for the advancement of the kingdom of God, we feel that we shall have lost a great opportunity and that we have not been "obedient unto the heavenly vision."

Therefore the Northern Mission planned for a general forward movement in each of its eight stations. During the fall months the

general routine work is to be laid aside as far as possible and all members are to go out and gather in the harvest. Pastors who are particularly adapted to revival work are to be called from their regular churches and will be used in conducting special services in all the large centers throughout the country. Classes are being held in various stations during the summer to train the leaders and evangelists how best to conduct the meetings and how to conserve the results.

In meeting all of these opportunities the main difficulty was the lack of workers. Each man was so sorely needed in so many places that it was a very difficult problem to decide where he could be used to the greatest advantage. In practically every case, however, it was decided that each man was needed most right where he was and could do more effective work there than to have to undergo the difficulties involved in transfer to another station. Transfers were made, however, in the case of three of the single lady evangelists namely, Miss Helstrom to Kangkei, Miss Dean to Chungju, and Miss Edgerton to Syenchun.

We rejoiced also in the appointment of four, new workers, a doctor for Kangkei, Douglas Avison; a man for the college in Pyengyang

Mr. Lutz; a nurse for Severance, Miss Jones; and a teacher for the Girls' School in Seoul, Miss Delmater. These are all expected in the fall and will immediately take up work in their respective stations.

One of the greatest problems faced by the Mission was that of the Educational work, the problem of running eight schools with only enough funds to efficiently run half that number. There seemed therefore, no alternative but to inform the Board that unless more money could be sent immediately, some of the schools might have to be closed or permission given to secure funds elsewhere. A cable was sent to the Board in New York to that effect and we are hoping that an increased appropriation may be made and that the schools may be put on a firmer financial basis.

A forward step was taken in the general management of the schools, in that wherever it was deemed expedient advisory boards were recommended to be established where the Korean Church could also be represented. The question of the relation of the Korean Church to our Academies was also discussed and it was the consensus of opinion that the time was perhaps not far distant when the Korean church, in some localities at least, might

have to assume the complete responsibility for its educational work.

The most difficult situation of all was the medical one. With the probable resignation of Dr. Whiting for health reasons, three of our eight hospitals will be completely closed and one running just a dispensary. We had hoped that after the war we might be able to secure two doctors for each hospital but as yet we have been unable to secure even one for each place. How little do we know, however, what is best for the work as a whole and it may be God has some better plan, and we have no desire to substitute ours for what He may know best.

Dr. Dosker of the Kentucky Theological Seminary had charge of the devotional hour each day and gave many interesting and helpful addresses, inspiring all who heard to be more faithful in preaching the simple old gospel message of Salvation through Jesus Christ.

Taking it as a whole it was one of the best Annual Meetings we have ever had and all left with a very hopeful spirit, rejoicing that God has been able to use our feeble efforts during the past year, and eagerly looking forward to what may be the best year in the history of our Mission.

Annual Meeting of Southern Presbyterians.

BY JOSEPH HOPPER.

The twenty-ninth annual meeting of the Southern Presbyterian Mission was in session at Kwangju from June 18th to June 29th.

Rev. S. D. Winn was elected chairman. The attendance on the part of the members on the field was almost one hundred per cent. 58 of the 74 members of the mission were in Korea at the time of the meeting, and 56 were in attendance. The presence of 32 children of missionaries brought added interest and pleasure to this gathering. A service especially for the children was conducted by Rev. W. M. Clark on Sunday morning June 20th. The mission felt keenly the absence from its midst

of Mrs. Nisbet, who was called to a higher field of service in February. A special service was held in her memory on the evening of June 20th when the following addresses were made "Mrs. Nisbet as a Hostess," by Rev. W. M. Harrison; "Mrs. Nisbet as an evangelistic worker," by Mrs. T. B. Tate, "Mrs. Nisbet as a Teacher" by Rev. H. D. McCallie; "Mrs. Nisbet as a Writer" by Rev. Robert Knox. "Mrs. Nisbet, a Character Sketch by "Rev. T. O. McCutchen. These addresses are soon to be published.

The following were welcomed as new members of the mission: Misses Willie B.

Green, Elizabeth Walker, Janet Crane, and Rev. and Mrs. Joseph Hopper. Miss Hattie Knox was welcomed as an associate member. Dr. and Mrs. Runo were welcomed as guests, and Dr. Runo was given a note of thanks for his services to the mission. Mr. Gerald Bonwick of the Christian Literature Society, and Mr. Hugh Miller, of the British and Foreign Bible Society, were welcome guests who made addresses at one of the sessions of the meeting.

The mission was exceptionally blessed in having as its guests for several days during annual meeting Dr. and Mrs. H. E. Dosker, of Louisville, Kentucky. Dr. Dosker has been professor in the Presbyterian Theological Seminary of Kentucky for about a quarter of a century.

The annual reports from the five stations of the mission showed that during the past year there had been a most gracious outpouring of the Holy Spirit upon the work. Some of the leading features of the work have been the awakened interest in education, a large attendance on the part of the young men at the church services, the big increase in gifts of the native churches, and the corresponding increase in the administration of the work, increase of hospital receipts, shortage of work-

ers in all the departments of the work and unprecedented opportunities all over the field for missionary activity.

The substance of the station reports may be summed up in the words of Jesus himself as found in Matthew 9:37. "The harvest indeed is plenteous, but the laborers are few." Their key-note appeal may be expressed in the following verse. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

The three subjects that loomed largest in discussions of the business sessions were the educational program, the financial budget, and the assignment of workers. As a result of these discussions large plans were formulated for more aggressive work. The mission decided to make a special effort during the coming year to get the field adequately equipped and manned. As much united prayer has been offered for a great revival throughout Korea, plans were made for a special evangelistic campaign all over our field.

During annual meeting two special collections were taken, the one was given for American and Syrian relief, the other to the leper church for the purpose of purchasing an organ. The meeting next year will be held at Chungju.

How a Korean Pastor and Elder Found Christ.

BY R. J. COIT.

The pastor of the Soonchun Church in South Chulla, our youngest Mission Station, is Chyeng Tai In, whose home is near there, and he is not only the pastor of a flourishing church of some 300 members, but is the first graduate of the Seminary from the members in that field. His brother-in-law is a wealthy elder of his old village church, and a consecrated Christian, but he is a leper. The story of the conversion of these two and how pastor Chyeng came to enter the ministry, is an attractive one and will interest all who read this account.

The two men lived in the same small village

some twenty miles from Soonchun, and were farmers. Both were earnest followers of Confucianism and well versed in Chinese literature. Neither believed in Buddhism but held earnestly to the ancient doctrine of the Chinese sages, Confucius and Mencius. They had heard something of Christianity from passing Christians, but it made little impression on them, being regarded as a foreign religion, and to be looked down upon as from the West.

One day Kim, the rich young brother-in-law of Mr. Chyeng, was summoned to Kwang-

ju in a law suit, and while there, stayed in the home of a friend and met Mr. Cho Sang Mak, now a helper in Soonchun field, but at that time a new believer, who preached this new religion to Mr. Kim day and night Mr. Cho's motives at that time were largely political, for he believed that in embracing this new religion, the nation would grow powerful like the nations of the west, but he had much of truth too. Mr. Kim decided inwardly to believe but having many rich relatives, and fearing their ridicule and that of his brother-in-law, he told Mr. Cho he must come down to his village and live with him until his brother-in-law should believe, and if he believed, they would start a church in their village.

Although this village was fifty miles distant over the mountains, Mr. Cho accepted the invitation, and for several months lived in Mr. Kim's home, losing no opportunity to press on Mr. Chyeng the claims of this new religion. Many and heated were the debates, Mr. Chyeng at first violently opposing the Jesus doctrine. One day Mr. Cho led him out for a walk on the mountain and took his hymn book along. Hymn singing was a new thing to the Confucian scholar in connection with religion. Mr. Cho persuaded Mr. Chyeng to join him in prayer and after prayer he persuaded him to join in a hymn, and when he heard his own voice in song, he seemed to feel an inward change, and then and there decided to believe. He and his brother-in-law then sent for a native helper living in a distant village, to come and live in their village, and be the leader of their church. Mr. Kim built the church and adjacent school house with his own money, and being a man of much influence, many of the villagers followed him and gathered to hear of this new religion. Soon many were enrolled in the catechumenate, and Mr. Chio, the helper taught them faithfully. A small school was started in conjunction with the church and the scholars were taught the native script, Chinese, Bible and songs. The church rapidly grew and many

of the Christians moving to other villages started similar groups. It became the mother group of many smaller groups, while some of those trained here became helpers.

One night Mr. Chyeng had a dream. He had long cherished a desire to preach this doctrine but he had no assurance that he was called. He had become a local leader in his Church but wished to be a preacher. That night in his dream he saw three men who came to him and unloosed his upper garments exposing his breast. After looking intently at this, each took out his seal (which every Korean man carries) and impressed their names on his breast. These men were all native Christian leaders in the Church, so he awoke with great joy, believing that he had assuredly been called to the ministry. He was soon employed as a helper and while engaged in this work studied in the Seminary in Pyongyang. After five years of study he graduated and was called to be pastor of his home church and near by groups, offshoots of the parent church. After a year of service here, he was called to Soonchun Central church where he has served with great satisfaction and great zeal.

Meanwhile his brother-in-law contracted leprosy and the disease made great progress. Kim called together the local Christians and asked them to hold a week's prayer service for him that the disease might be stayed or he get well. God in great mercy stayed the disease and while he bears the marks, its progress seems arrested. Soon after this, though a leper, he was chosen as an elder, and was later ordained by Messrs Coit and Crane. He is liberal in his gifts and yet will not let the poorer Christians shirk their duty by leaning on him. The church has lost many of its former good workers, but they have gone out to be leaders elsewhere and it is still a good strong Church and some day soon we hope to have another elder and a session there with a local pastor in charge.

Papers from Sorai Beach.

BY MRS. R. K. SMITH.

In Honor of Dr. H. G. Underwood.

Last Friday afternoon Su Moksa and some of the early acquaintances of Dr. Underwood invited the Underwood family and a number of the members of the Sorai community to a memorial meeting in recognition of the fact that this year marked the 61st anniversary of his birthday if he had still been with us. Korean custom would have called it the **환갑** *Hwan-Kap* feast, and his Korean friends were unwilling that the season should pass without some such expression of their love and appreciation. Su Moksa presided and appropriate remarks were made by Mr. Oh, Mr. Bruen, Mr. F. S. Miller and others. Kim Moksa of the Sorai church led in prayer.

Sorai Beach in Days of Yore.

Ta Tong Bay and the adjoining coast of Whang Hai Province, being so close to Shantung, have always attracted Chinese fishermen, pirates and smugglers. How often in the course of the last century has the pillar of cloud by day and pillar of fire by night ascended from the Beacon on Underwood Point to warn the capital of foreign invaders!

The first British ships to enter Korean seas came to this bay in 1816. The Sir James Hall Islands were named for the father of one of the captains. Charting the bay they made note of our harbor and the inlet near, at the head of which was the fortified city of Changon.

During the first half of the century many foreigners entered the forbidden land at the Yalu city of Wiju, and by way of the Chulla

coast, but when stricter vigilance closed these doors, Bishop Ferrol in 1845 ordered Kim, a native ordained priest, to chart the Whanghai Coast with a view to finding a gateway there. The charts were seized by spies, and Kim beheaded, but not before his Bishop learned of the open door. Griffis in his "Korea, the Hermit Nation" names nine French priests who in 1857-61 set foot on the soil of their martyrdom by way of Merin Island, which he charts within the bay where the Sarcophagus lies.

The terrible persecutions of 1866 stained the soil of this province more than any other so it is fitting that the first Americans should here set foot on Korean soil. In 1867 Commander Shufeldt of the U. S. S. "Wachusett," mistaking the Ta Tong Bay for Taidong Estuary, vainly waited redress for the murder of the Americans on the "General Sherman." He and his interpreter, Dr. Corbett of Chefoo, landed and talked with the natives. He gave the name "Wachusett" to his anchoring place, now Kumipo Harbor.

It is fitting too that a purer Christianity should here first wipe away the stain and expiate the sins of those early exponents whose falsehood and defiance of the nation's laws degraded their noble calling. Dr. Underwood came here in 1887 on the first itinerating trip ever made in Korea and the Sorai church was the first church built by native Christians. Mr. McKenzie's lonely grave and the materialization of Dr. Underwood's beautiful dream of Sorai Beach have forever sanctified the corner of our Chosen land.



The Ignoramus.

BY L. T. NEWLAND.

I am so very much unlearned,
 That when I look up in the sky
 I cannot see the cosmic dust
 Or nascent worlds—I never try.
 Is it enough for me to know
 That long before this world was thrown
 Out into space with fixed laws,
 My God was seated on His throne.

I never yet have tried to peer
 Beyond the borders of this life.
 I have no taste for such debates,—
 What profit has this wordy strife?
 I am content to place my dead
 Into my Father's tender care,
 For when I take my journey far
 I know I'll find them waiting there.

I hear the jeers of those that scoff
 And laugh to scorn my childish trust;
 Because forsooth I find the Book
 Is all God's word, instead of just
 Some stories, or some hoary tales
 Gathered throughout the length of years.
 Yet strange to say, I find my soul
 Can conquer, with that Book, its fears.

It will be said, when I admit
 That I believe in Jesus' blood,
 That I am years behind the times;
 For modern faith can see no good
 In Jesus' death,—it sounds too crude
 To talk about the cross, the grave.
 Yet I rejoice in this great fact,
 He died a wretch like me to save.

The wise can tell the very laws
 That I must follow day by day.
 They know the hidden plans of God,
 Have them all listed—so they say.
 It must be fine to know so much,
 To have a rule for all you see;
 Yet I, dear Lord,, in humble faith
 Confess my lack, and trust in thee.

World S. S. Convention in Tokyo; Revised Arrangements for Delegates.

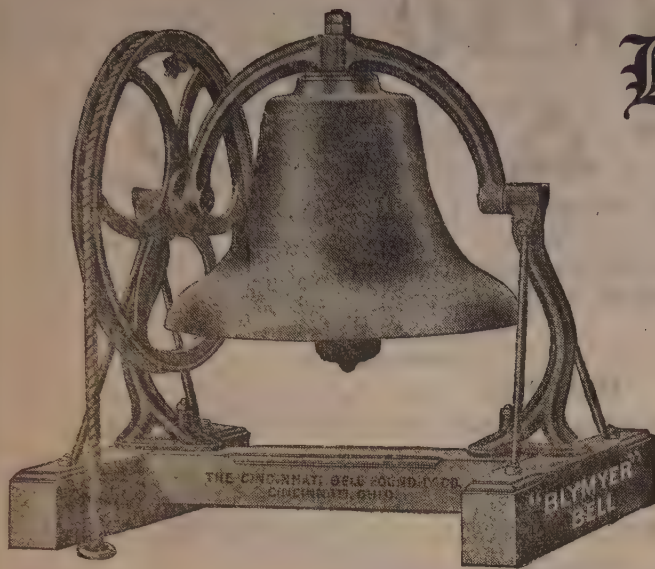
The Sunday School Convention is now close upon us and it is earnestly hoped that Korea will be able to make a good showing. A committee is working hard upon an exhibit but the best exhibit will be the delegates themselves. To encourage representatives from Korea to attend some special arrangements have been made as follows:—

I. The original regulation limited the number of native Korean delegates to 200 and the foreign representation from Korea to 50, a total of 250, and fixing the number of each. Now we are allowed a total of 250 regardless of nationality. This will allow a larger number of missionaries to attend should the number of native delegates not exceed present expectations.

II. Korean delegates will be entertained in Japanese homes and inns, free of charge. This entertainment will not include lunch and dinner which can be secured at the Convention Dining Hall (Japanese style) for 50 sen each. Their expense will, therefore, be ¥ 1.00 per day.

III Foreign delegates from Mission fields will be entertained in Japanese homes and inns. This entertainment will be free but each one entertained will be expected to give the host about ¥1.50 per day as a present. Foreign style meals will also be furnished at the convention Dining Hall, at ¥ 1.00 each, for any who may not want to eat the Japanese Style meals. The cost to foreigners, therefore, need not exceed ¥3.50 per day. Breakfast is provided by the host and the cost thereof is included in the present which is expected to be given on leaving.

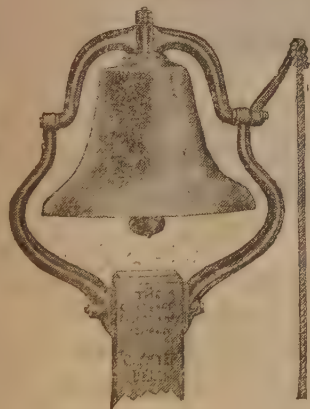
IV. Arrangements have been made with the South Manchurian Railway Company to issue tickets to delegates to the convention or others accompanying them, at one fare for the round trip. Foreigners are expected to travel in parties of as many as 25 persons, and Koreans in parties of 50.



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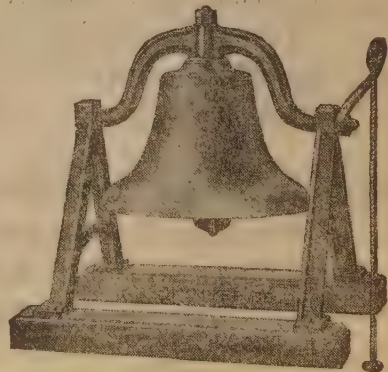
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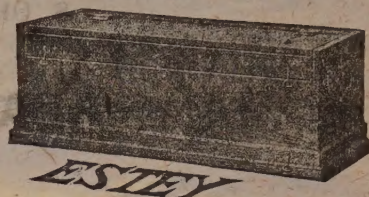
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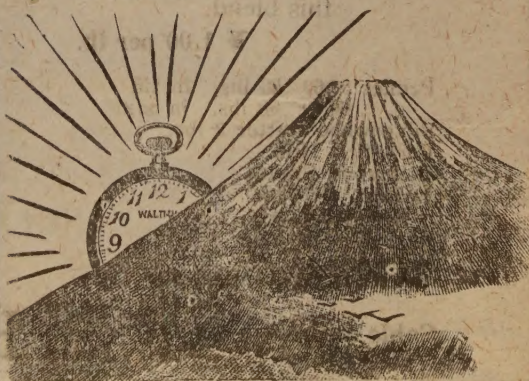
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"Bell Brand" Laundry Soap



This is manufactured especially for us from ingredients of the highest quality, it contains no harmful chemicals or fillers and will not injure fabrics, hands or woodwork. Equally useful in hot or cold water. "Bell Brand" Laundry Soap leaves the clothes sweet and clean; a trial will prove its merits. Prices on application.

Rolled Oats 2 lbs. tins
 " 5 " bags
 Oatmeal, steel cut 5 lbs
 Lemon Peels
 Orange
 Men's and Women's Rubber Shoes
 "Sterno" Kettle Outfit and Canned Heat.
 Waterman Pens.
 'Lemos' Lemon Squash

F. S. Ho and Company.

Seoul, Korea.